

THE NUR AFSEAN

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Editorial Notes.

The question of a new name for the North Western Provinces, rendered necessary by the establishment of the North Western Frontier Province, has finally been answered by the adoption of The United Provinces of Agra and Oudh. The short of it will no doubt be simply The United Provinces. This name will probably give general satisfaction, maintaining to some extent the identity of the older geographical divisions of Agra and Oudh.

The following in leaflet form can be had at the North India Tract and Book Society's Depot, Allahabad, for 2 as per 100 post free:—

"THE PLAGUE. Is there any remedy for the plague? Yes, there is: A remedy sure and certain, and yet most simple. In a word, it is cleanliness. "Make Clean"—this is the cry for the present distress. Make Clean your houses, your lanes, your streets. Make Clean your furniture, your bodies, your clothes. Make Clean your hands from dishonest dealing, your tongues from evil speaking, your hearts from evil thoughts.

God has plainly declared concerning man that he is unclean. Out of his heart proceed evil thoughts, his imagination is defiled, he has corrupted his way, he works all uncleanness with greediness, even what he regards

as his goodness, that God declares to be filthy rags. How then can we become clean? Not by anything that we can do. Bathing can purify the body, but no amount of bathing can cleanse the soul. That is quite beyond our power. But God has not left us in despair. The Bible says there is a Fountain opened for sin and uncleanness and that fountain is the blood of Jesus Christ shed on the cross for man. So now, if we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

If this seems strange and difficult, search and see what is written in the Bible. There are thousands who have done so and now bear witness that Jesus Christ is the true way of Salvation. Wash you, then; make you clean, lest after plague has destroyed the body, a worse thing come upon you—even endless exile from that holy place into which nothing that defileth shall by any means enter, even the presence of the righteous and holy God."

The way in which the *Arya Messenger* replies to the challenge of the *Indian Witness*, to which we called attention last week, is most pitiable. The editor is "assured that the writer took it from some Bengali paper and for the sake of illustration reproduced it in the *Messenger* from memory a year or so after publication in that paper. The story may be a groundless one, but the burden falls upon the first originator of it, without falsifying the motives

of the writer in the *Arya Messenger*! Not a word of regret at having maligned the characters of the men who were slandered by this barefaced libel. Not only so, but admitting it to be "a groundless" story originated by some one in some Bengali paper a year or so since, the *Arya* editor goes on to say: "Even if this particular story be false, it cannot clear the missionary from the charge of frequently having recourse to such tricks"! It is vain for this editor and writer to try to shift responsibility. He had no reason to believe the story to be true, but it suited his purpose "to illustrate." One lie can only serve to illustrate another. Now we shall be obliged to the editor of the *Arya Messenger*, if instead of insinuations as to the "tricks" of the missionaries, he will give the name of any missionary guilty of the kind of tricks he charges them with or guilty of any kind of tricks whatever.

The doleful cry of the *Arya* papers is already being heard, bemoaning the prospect of missionary success, owing to the coming of another famine. "Our ruin," says the *Arya Messenger*, "is the prosperity of the Christians. Our woes are their blessings." The missionaries "are already in the field" *** "and by fair means or foul they are endeavoring to achieve their end." Will this voluble editor tell us of any "foul means" used by any missionary up to date?

As we said a year ago, so we now say: Why all this ado? Why do the *Aryas* leave their poor famine stricken



country men to be cared for by foreign missionaries? Why not care for the starving and dying themselves? Is it because they are too selfish and mean to care for these stricken ones? If so, why not for very shame hold their peace, when men and women, filled with the self-denying spirit of the Master, enter the field and rescue the starving and dying people from a miserable death? And if, forsooth, some of the rescued ones, seeing the love of Christ exemplified in Christians, are drawn to Him, why complain? The attitude of men of this ilk, is that of the dog in the manger. They neither do anything to save the people, nor are they willing any one else should do so. We fancy the day almost come when men of this spirit shall be rewarded by receiving the contempt of all decent people.

Living Witnesses.

ANOTHER HINDU WITNESS: *continued.*

His mind was greatly agitated about the mystery of the Trinity, the Divinity and Sonship of Christ. In some of his letters to Miss McPhun he writes thus: "By reading parts of the Bible and the Person of Christ I have been very much benefited, and Christ has now taken the highest place in my heart. My prayer now is by day and by night, 'O Christ! Pour thy Spirit into me.' I can not know the Father unless I have vowed that for a week I will meditate over and over on the life of Christ. By reading these books, and learning from you about Jesus Christ, I have derived great benefit, so much so that I am sure, if instead of these books you had given me a kingdom of the world I should have gained nothing." Once he ventured to say to Pandit Agnihotri, "I think that after all Christ may really be Divine. In reply the Pandit angrily struck the table with his fist, and cried out, 'Is it possible that a man who has been three years under my training should conceive such a vain idea?' Finding no sympathy in this quarter, Brahma Das sought refuge in prayer, and his internal struggles and anguish of soul were so intense that his health began to give way. Death seemed preferable to life, and he asked God sometimes to take him out of this world of misery

and doubt and disappointment. Occasionally there was a lull in the storm. In attending the lectures of the Young Men's Christian Association, he would hear a word in season or get a tract, which he valued so much and read so carefully that the Pandit got sometimes quite vexed with him, wondering how he could appreciate those "Seraps of the Christians" more than the valuable books of the Deva Somaj. The life of the Lord Jesus Christ and the Act of His Apostles impressed Brahma Das with such a reality, that he often wished and prayed that his work and preaching might be similarly blessed and honoured. "O Christ, do Thou thyself make me thy disciple," was a prayer which he now frequently uttered on his way to or from his work. One evening, when returning with a fellow-preacher from his work, being near the Badshahi Mosque of Lahore, he felt as if some strong power on a sudden filled his soul with a great joy. He felt convinced that Christ had accepted him as His disciple. He was so overcome with joy that he could not refrain from embracing his fellow-preacher, at the same time praising Christ for His act of mercy to him. The desire of following Christ was the uppermost thought now with him. He showed greater sympathy with the poor and sick, whom he met, and became more patient under persecution. He went to the Pandit with his resignation, but after many pleadings and reasonings on the part of the latter, he was finally persuaded to wait, and to go first to Ferozepore for a change of air, and if possible, of mind.

To be continued.

Current Thought & Incident.

WHO WAS JESUS CHRIST: *Continued.*

And after thirty years passed in Christ's service, and after having endured such sufferings as never fell to the lot of one man, so far from uttering the language of disappointment or regret, as of one whose early convictions had not stood the test of experience, but had failed to sustain him when most needed, Paul thus writes, with calm confidence and perfect peace, in his old age, and from a prison, to his dear friend and follower Timothy:—

"For the which cause I also suffer these things: nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And

the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ." "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course. I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." "At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen." (2 Tim. i. 12, ii. 1—3, iv. 5—8, 16—18.)

Was that man an idolater and blasphemer,—the dupe of his own fancy,—deceived in his faith and hopes,—or was he the ignorant deceiver of others?

Moreover, let it be remembered that with this mighty truth, as with a hammer, Paul went forth to destroy the idolatries of the world, and gave them such blows, that in Europe they finally tottered and fell. But did he then only substitute one idolatry for another?—did he preach to Greece and Rome love and obedience to a man, a better man, possibly, than any of the persons whom they worshipped, but still a mere creature like themselves? Hear Paul's memorable and glorious words to the Athenians and believe this if you can:—

"Then Paul stood in the midst of Mars-hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God, that made the world, and all things therein seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on the face of the earth, and hath

determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the off-spring of God, we ought not to think that the Godhead is like unto gold, or silver or stone, graven by art and man's device. And the time of this ignorance God winked at; but now commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." (Acts xii. 22-31.)

To be continued.

The Story of the Corinthian Capital.

Dr. Quinn, the well-known antiquarian, tells in Harper's Magazine, a charming legend of the origin of the design of the capital which characterizes the Corinthian pillar:

"In the winter a young girl had died in Corinth," he says. "Some time afterwards her maid gathered together various trinkets and playthings which the girl had loved, and brought them to the girl's grave. There she placed them in a basket near the monument, and placed a large square tile upon the basket to prevent the wind from overturning it. It happened that under the basket was a root of an acanthus-plant. When spring came the acanthus sprouted; but its shoots were not able to pierce the basket, and accordingly they grew around it, having the basket in their midst. Such of the long leaves as grew up against the four protruding corners of the tile on the top of the basket curled round under these corners and formed pretty volutes. Kallimachos, the sculptor, walking that way one day, saw this, and immediately conceived the notion that the form of the basket with the plaque on top of it, and surrounded by the leaves and stalks of acanthus, would be a comely heading for columns in architecture. He from this idea formed the beautiful Corinthian style of capital. Such at least is the story as the architect Vitruvius told it nineteen hundred years ago."

Biggest Watch in the World.

The largest watch in the world has just been finished by a watch manufacturing company of Boston. The mammoth timepiece was built for a watch company in Manhattan, which

will place it in the front of its Fulton Street store for advertising purposes, says the Brooklyn Eagle. Work has been in progress for some time on the foundation, and it is expected that the watch will be in place and indicating the time of day in about a week. It is not an advertising watch in the sense that such instruments usually are, but it is a timepiece of the highest order. The works are equal to any that have ever been made, and the unusual size of them makes it possible to employ adjustment and error-correcting devices that could not be used in an ordinary watch. Beside the usual adjustments for heat and cold, etc., that are to be found in all good works, this watch contains adjustments for correcting astronomical variations and changes of cycles. In addition to this, the case is plated with twenty-two carat gold.

When placed upon its seven-foot pedestal the top of the timepiece will be fifteen feet above the sidewalk. To the pedestal will be affixed several long rods that will extend through the sidewalk and will be bolted to the cellar foundation. The watch has no back, but is a double dial, so that the time may be distinguished from both directions. At night the interior will be illuminated with electric lights, so that the dials can be seen at a distance of several blocks. The faces of the watch are more than four feet across. The watch, including the stem and rings, is about six feet high. The timepiece had to be made unusually thick in proportion to the diameter, as the lights inside could not be brought into close contact with the dials and works. But its thickness of two feet will not appear to be so great, as it is surmounted by an immense stem ten inches in diameter. The crystals are three feet in diameter and will produce a telescopic effect to the distant observer, so that the hands can be readily distinguished for blocks away.

Several thousand dollars' worth of twenty-two carat gold will be used in the case, and this will stand upon the sidewalk night and day every day in the year. As the whole affair weighs two and a half tons it is not feared that anyone will carry it away surreptitiously. It has taken nearly a year to build the watch, and by the time it is placed the whole thing will have cost about Rs. 15,000.

What is Your Religion Worth?

A GENTLEMAN was traveling from Cambridge to York, and as a true servant of the Lord Jesus he sought ever to be about his Divine Master's business. Ere he started he furnished himself with a pocketful of tracts, and as the train glided out of Cam-

bridge station he began to hand them around.

One of the passengers refused, and taking a race card out of his pocket, he held it up, saying, "You see this; that's my religion." "Is it, my friend?" "Yes," he replied. "I suppose you have a good many of those cards?" "Oh, yes, I have them pinned all over my mantelpiece." "Well, then, go on and collect as many more as you can; pin them all around your room; and when the doctor tells you that you have only ten minutes to live, take them all down, count them over, and see what your religion is worth."

They sat quiet, the one in silent prayer and the other in anxious thought. When the gentleman opened the door to alight, the man said: "I say, you can give me one of those papers if you will." The tract was immediately given; but the result is known only to Him who will not let his word return void, but will make it accomplish its purpose.

Foreign Whisky in India.

DURING the past year no less than 200,000 gallons of German whisky was imported into India, compared with 638,000 gallons of Scotch and Irish whisky. This is not the worst. In the yearly progress of trade the British spirit is either standing still or losing ground. Last year, for instance, there was a falling-off of 30,000 gallons. German spirits, on the other hand, are improving their foothold in the country, and last year's figures indicate a rise of 48,000 gallons. Thus Germany has gained what Britain and France have lost—for French brandy also has fallen off from 191,000 to 185,000 gallons. The advantage which German liquor enjoys as a beverage for the poorer classes may be understood from the fact that, while British spirit is imported into India at an average wholesale price of something over Rs. 8 a gallon, and French spirit at nearly Rs. 10 a gallon, German spirit is landed at an average price well under Rs. 3 a gallon, and recent revelations go to show that the Teutonic "whisky" sent to India is merely methylated spirits coloured, sweetened, and flavoured.—*Friend of India.*

—Another evidence of the energy with which the Germans are seeking to extend the Teutonic trade in the Far East has come up, says a *Lloyds* paper. A number of German commercial emissaries have recently been sent to India, and they have been well equipped for their mission that they have been actually trained in Urdu. Their specific instruction is to study the particular requirements of the bazaars and markets, and to discover in what expeditious manner German traders can supply their necessities.

Telegrams.

London, March 13.

It is reported that De Wet and Steyn crossed the main railway line on Sunday night north of Wolvehoek going west, suggesting that they intend to join hands with Delarey's force.

Dunedin has feted the departing southern portion of the 9th New Zealand contingent for South Africa. Mr. Seddon, the Premier, in a speech to the men said that the proper reception for the British to give the news of Lord Methuen's reverse would be to redouble their energies. New Zealand, he said, was determined to do her part in wiping out the reverse.

Mr. Brodrick announced in the House of Commons that Lord Methuen was expected at Klerksdorp to-day and is doing well.

Lady Methuen, who was on her way home, stopped at Madeira, from which place she returns to the Cape to see her husband.

Mr. Brodrick, replying to a question in the House of Commons, said that the trial of Kritzinger had been postponed for further consideration of evidence.

Calcutta, March 14.

A special telegram to the *Englishman* says:—

News of the mishap to Lord Methuen has been received by the Continent in a somewhat different manner from that which might have been expected. The European Press comments upon the affair in a more sympathetic spirit than it has displayed on any occasion since the war began. There is a certain amount of jubilation of course, but that is confined to the less responsible journals.

Lord Rosebery in the course of his speech at Glasgow evoked much enthusiasm by his references to the affair. Addressing the University students he declared: "We have got to see the thing through, and must bear the blows of fortune with equanimity."

London, March 13.

It is believed that the King's decision in cancelling his trip to Ireland is largely due to the behaviour of the Irish Members of the House of Commons on Monday when the despatches regarding Lord Methuen's reverse were read, and partly to the unsatisfactory condition of the country owing to the agitation by the Irish League.

During the debate on the Civil Estimates, Mr. Wyndham, replying to a motion of Mr. Redmond to reduce his salary, said that the Government were determined to bring to justice all those misleading or coercing miserable tenants, and to promote agreement between landlords and tenants. His final words were: "I made no mention of the Crimes Act."

London, March 13.

Lord George Hamilton, replying to a question said that India would bear the cost of sending and carrying back the Indian contingent for the Coronation, and the contingent would be conveyed in a vessel of the Indian Marine.

Calcutta, March 14.

A special telegram to the *Englishman* says:—

The Coronation dwarfs every other topic of conversation. London is in a whirl of preparation. It is stated that some windows in Piccadilly and Pall Mall to view the procession are letting for from 300 to 500 guineas.

London, March 13.

A Vienna newspaper states that the PanIslamic movement has drawn up a manifesto against the Khedive, who is described as the most dangerous enemy of Islam. Its object is to show the necessity for nominating a faithful follower of the Koran in place of the Khedive.

Bombay, March 14.

A report from Tokio states that the treaty recently concluded between Britain and Japan was supplemented by a secret promise that England would lend Japan money.

Two deaths from bubonic plague have occurred at Shanghai.

The British Customs receipts have increased six and a half millions in seven and a half weeks, chiefly owing to payments of duties on tea, sugar and tobacco in anticipation of the Budget.

London, March 14.

A despatch from Lord Kitchener states that Lord Methuen arrived at Klerksdorp yesterday and is doing well. Everything possible is being done for him.

Beyond the official despatches nothing whatever is known about Lord Methuen.

The papers pay a warm tribute to the generosity and chivalry of Delarey.

The column engaged in the Harrismith drive are now driving north-westwards with a view to penning the enemy in the angle between the Kroonstadt and Wolvehoek and Vrede-Wolvehoek blockhouse lines.

So far 50 have been captured, but Mentz with the main body broke through the Vrede line with a herd of cattle on Monday night, and escaped.

London, March 14.

On learning of the murder of Lieutenant Scott-Barbour while proceeding in charge of a convoy to Rumbek in the Soudan in January, Colonel Hunter with a few men promptly left Nao and inflicted sufficient punishment to prevent the spread of the trouble. A punitive expedition left Stambo on the 8th March.

The Soudan Government has established a series of posts to within fifteen miles of Gondakoro, the northernmost Uganda post which the Sirdar has just visited.

London, March 14.

Lord Charles Beresford, addressing the London Chamber of Commerce, urged that we should add to the Admiralty a Naval War Lord who would be responsible for informing Parliament as to the requirements of the Navy.

London, March 15.

The embarkation for South Africa of eleven battalions of Yeomanry stationed at Aldershot begins in the first week in April. Recruiting for the force has been stopped.

Lord Methuen's wound is officially described as a gunshot wound in the right thigh, severe, with fracture of the femur.

Lord Methuen has been removed to Johannesburg and is doing well.

New Zealand has decided to send a tenth contingent of a thousand men.

London, March 15.

The steamer *Nerite* from Batoum is on fire in the Suez Canal, and is blocking the Canal.

London, March 17.

A despatch from Lord Kitchener states that when Lord Methuen's rearguard was rushed and overwhelmed at dawn there was a gap of one mile between the ox and mule convoys. All available Mounteds and a section of the 38th Battery maintained themselves for one hour.

Eventually the Mounteds, in endeavouring to fall back on the Infantry, got completely out of hand, carrying with them in the rout the bulk of the Mounteds.

Mr. Brodrick, replying to Sir Henry Campbell-Bannerman's resolution to appoint a Committee to enquire into the army contracts in South Africa, said that the War Office demanded enquiry as a right, but it was impossible to assent to an enquiry on the magnitude suggested at the present time, and he appealed to the House to avoid hampering the conduct of the war.

Five thousand reinforcements will sail for the Cape before the end of the month.

London, March 17.

Mr. Cecil Rhodes, according to the latest news, is weaker.

London, March 17.

The King is not going to the Riviera, but will cruise in his yacht in home waters.

London, March 17.

The steamer *Nerite* is still burning, but the Canal is clear.

London, March 17.

Arrests of officers and civilians at Constantinople continue and are causing general disquietude.

The persons arrested are conveyed in a special steamer to an unknown destination but supposed to be the Red Sea.

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